

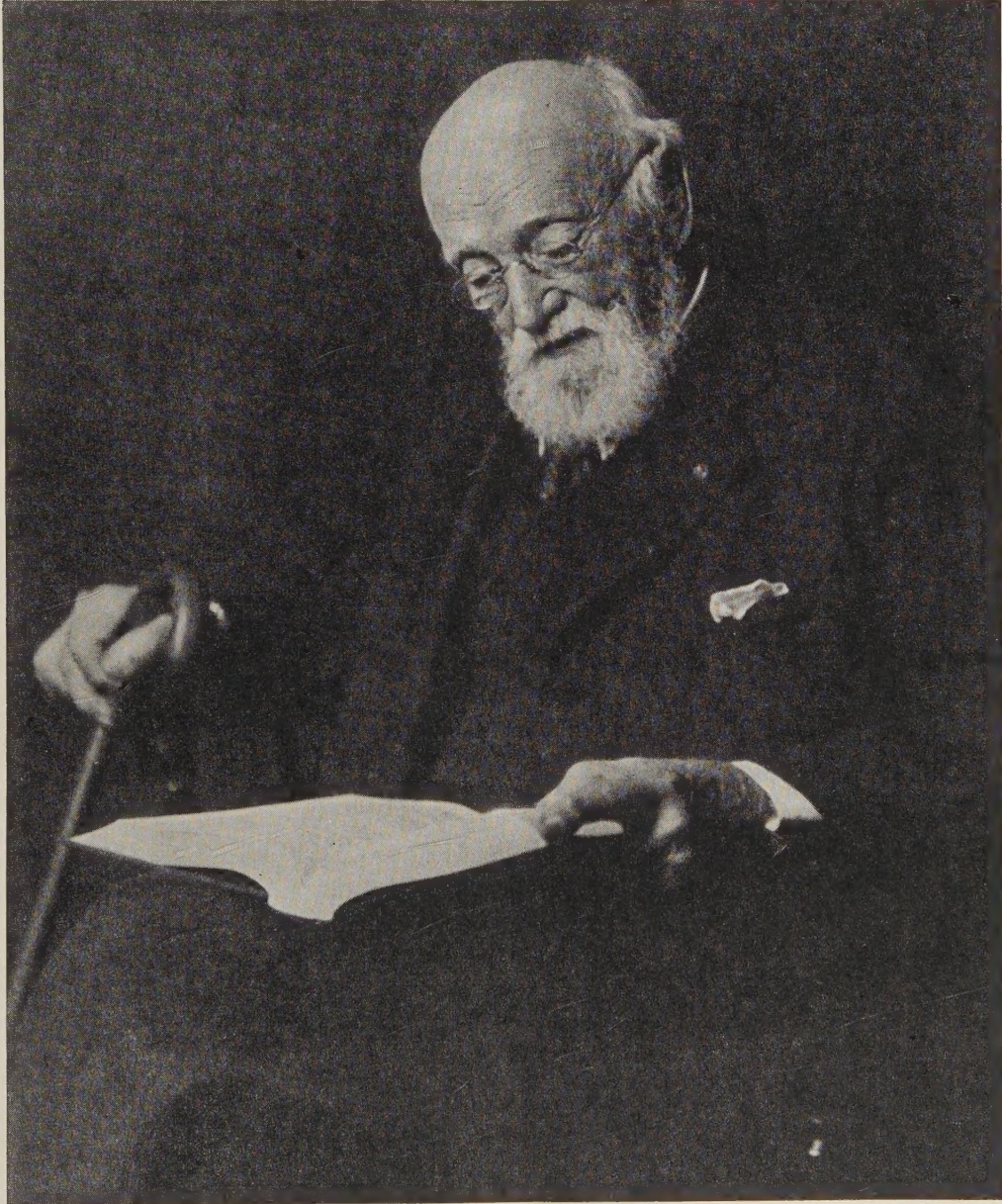
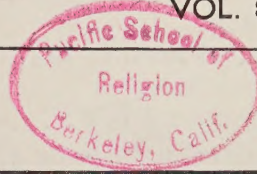
SCRIPTURES FOR THE BLIND

BIBLE SOCIETY RECORD

OCTOBER 1937



VOL. 82, No. 8



A Life Member for Ninety Years

TRANSLATION



A Dialogue with Myself Regarding Christmas



WHAT shall I give my friend for Christmas?

A Bible. There is nothing better or more appropriate.

But my friend has a Bible. . . .

Quite likely. Then give your friend a subscription to the BIBLE SOCIETY RECORD. It will keep him aware of the world's crying need for the Bible, and encourage him to enlist in the laudable work of circulating the Scriptures among those who do not possess them.

What is the BIBLE SOCIETY RECORD subscription rate?

The BIBLE SOCIETY RECORD will be sent to any address in the world for ONE DOLLAR.

I'll do it. But I want to do something also for my poor neglected neighbor. His Christmas may be a dismal one unless I bring him cheer.

Give him a volume of Scripture too.

Capital idea. Where shall I get the book?

The American Bible Society will furnish you with suitable Scriptures for such

a gift in appreciation for subscriptions to the BIBLE SOCIETY RECORD.

Just what do you mean?

With an annual subscription to the BIBLE SOCIETY RECORD the Society will gladly send you an attractive box containing the New Testament and the Book of Proverbs in eleven separate bindings.

Very fitting, I should say. I believe I'll send BIBLE SOCIETY RECORD subscriptions to more than one friend. I can then remember more needy neighbors.

If you send in two subscriptions, the Society will furnish three attractive little New Testaments as an alternative if you desire.

I believe I'll send five subscriptions.

If you do, the Society will send you as a further alternative, if you so desire, a well-bound Bible with large print.

This is surely a generous offer—a chance to spread Christmas cheer both among my friends and my needy neighbors. I shall take advantage of it at once.

Then, why not use the order form below?

Herewith \$. Please enter subscriptions to the BIBLE SOCIETY RECORD for 1938 to the following:

Name Address

Name Address

Name Address

Name Address

Name Address

In accordance with your offer please send me

- ☐ *Cartons—New Testament and Proverbs (one set for each subscription)*
- ☐ *Small New Testaments (three copies for two subscriptions)*
- ☐ *Large-print Bibles (one copy for five subscriptions)*

Annual subscription, BIBLE SOCIETY RECORD, \$1.00.

Name

Address

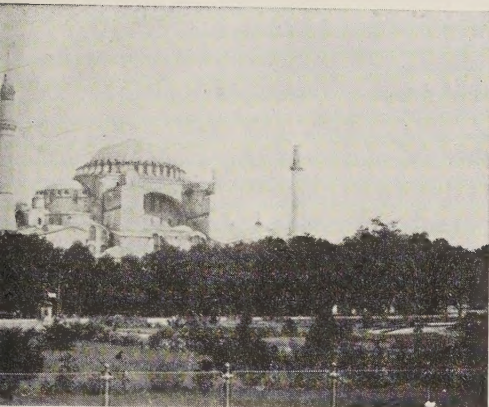
BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution
of the Holy Scriptures

VOLUME 82

OCTOBER 1937

NUMBER 8



At Both Ends of Asia

BY ERIC M. NORTH



WITHIN the past twelvemonth the writer has been at both ends of Asia—in the Near East, where, with the coming of greater political freedom, ancient hopes and ambitions, national and racial, clash in violence; in the Far East, where now an ancient nation, proud in its modern might, seeks to conquer a great and erstwhile peace-loving country aroused to defend itself. At both ends of Asia are rising tides of violence and hate.

In the Near East the gospel has been known for nineteen hundred years; in the Far East, for perhaps three hundred years. A discouraged Christian might wonder why there was no greater difference between the two ends of Asia. With a start of sixteen hundred years should not the Near East be a more peaceful, happier land? Here still modern conquerors can write, as the kings of Babylonia and Assyria on their clay tablets wrote, of conquered peoples and of booty seized. Here still appears, just now in aggravated form, the ancient hostility between Arab and Jew. To it the centuries have added the ill-will between

Christian and Moslem—for which, through the Crusaders and modern “Christian” invaders, Christians bear a large part of the responsibility. This appears in Syria in the fear of each group lest the other dominate politically—a fear leading now and then to occasional riots. It appears in Egypt in the turning out of Coptic Christian officeholders now that, with Great Britain’s hand removed, the Moslem majority has more freedom to direct internal affairs. It is responsible, in part at least, for the conflicts between Greece and Turkey. Here in Asia Minor, where lie cities in which St. Paul planted the gospel, the churches are ancient ruins, and Christians scarcely to be found. In other parts of the Near East the members of the remaining ancient churches have suffered so much in the conflict that their missionary zeal is gone, and they scarcely believe it possible for a Moslem to become a Christian. As for the Moslem, the very name “Christian” is so freighted with memories of oppression and conquest, that Christ in his beauty and glory can hardly be seen for the cloud that the word “Christian” interposes be-

tween him and those who are looking for better light.

On the top of the hill in old Stamboul, that was once Constantinople, stands an ancient church building. It was founded in the fourth century, the Church of St. Irene—in translation, the Church of the Holy Peace. With an irony perhaps unconscious the Turkish Government some four centuries ago made of it a war museum. Here are ancient tasselled spears, daggers of curious shape, ancient cannon and blunderbusses—the weapons of Turkish armies of days gone by, of the Janissaries, guards of the Sultan. Here is case after case of pistols, swords, rifles—both Turkish and those captured in Turkish campaigns through many wars. Here are captured flags and other trophies—symbols, no doubt, of bravery and military skill, but all exhibiting the long record of “man’s inhumanity to man.” Here are evidences of fears and hate and bitter strife, with untold consequences in suffering endured, not only by the warriors who fought, but by women and children and the generations which followed after. In the apse of this desecrated church, high above all its unholy mass of war relics, are still to be seen, depicted on the ceiling, three gaunt crosses—the only remaining signs of ten centuries of Christian worship and devotion! It is as if this church was the symbol of what had happened to the gospel of Christ in the Near East.

But we must remember that, though the Near East presents so somber a picture,—and even Europe seems on the brink of such a fate,—this is not the whole story. Throughout all these lands there have been, in the long years, hundreds of thousands of men and women who went in and out among their fellows as faithful followers of Christ, merciful and peace-loving, full of good works, bearing witness to his power in human life. More than this is the glorious fact that, as the growth of civilization moved westward into Europe and across the Atlantic into America, Christianity went with it. And here in Europe and America came the blessing of the art of printing and the printed Bible—a blessing the Near East never knew until it was brought to it by the West. Surely, it is due in large part to the widespread possession of the printed Bible that the heritage of the West has not yet become so bitter as that of the Near East, and that greater striving for peace and concord is here to be found. There

are indeed some very large areas of our Western life where men have not yet yielded themselves fully to the teachings of the gospel and to the spirit of its Lord. And we have not been free from the blight of war. But there are foundations laid in the character of our public life and the outlook of the average man that make for peace and good will and for abhorrence of the makers of wars. The Bible, available for every man to read for himself; to absorb its passion for righteousness and justice; to see pictured vividly on its pages the effects of hatred and selfishness; to feel its insistence on the worth of every man, and, above all, the power and the character of the Heavenly Father revealed by Our Lord Jesus,—the Bible has made a great difference to us who live in the West. Have not we a responsibility both to make its teachings more regnant in our own life and to bring it persuasively into the personal possession of men and women and youth in Near East and Far East, in Europe and the Americas, in Africa and the islands of the sea? Only as the whole “body politic,” the very daily life of the people of any nation, is permeated by this book can the will to peace and friendship overcome the power of the war makers and of men of violent minds, who, though perhaps fighting for a cause that in part is just, nevertheless sow the seeds of hate. This book has power, but releases that power only if it be in the hands of men to read.

The missionary task of the Christian Church seems each day more vast than the day before. Herein is an essential part of it—that to mankind be brought the indispensable Book. May the Christian Church, and all who love its Lord, gird themselves in fresh courage to make this possible—*now*, before the tides of war close hearts and minds still open to receive the gospel of God.

Readers of the *Bible Society Record* and their friends in the neighborhood of New York City will be glad to learn that the American Bible Society will again be on the air from 9 to 9:15 p. m., Eastern Standard Time, each Thursday, beginning October 7, over Station WNEW, 1250 kilocycles. The programs will include the singing of old familiar hymns by choirs and choruses from various churches and other friends of the Society in and about New York City. Stories from the world-wide work of the Bible Society will form the heart of each program.

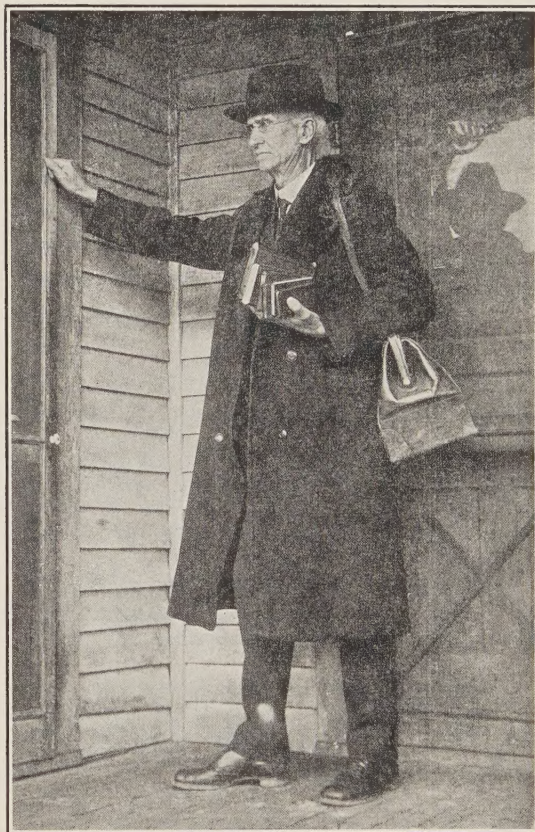
A Half Day with a Bibleman— Dramatized

BY JESSIE DELL CRAWFORD

ON the next page is a reprint of a brief article which appeared in the BIBLE SOCIETY RECORD of October 1936. The picture which accompanied it is also reproduced here. The primary and junior departments of a Sunday school in New Jersey made it the basis of a day's lesson, and, at the request of the editors, the department superintendent here describes in some detail what was done. Many other Sunday schools will want to use the story similarly. To any who wish to do so the American Bible Society will be glad to furnish free four posters that will help create an atmosphere for the occasion. It is also suggested that the school secure a small supply of the Society's penny portions of the Gospels for use in the dramatization, and for subsequent distribution afterward to needy Bibleless people in the neighborhood; using them possibly in connection with Thanksgiving or Christmas baskets. These supplies can be secured from the nearest District office of the Society, listed on the inside of the back cover.

"The boys and girls loved their Bibles. Throughout their work in the primary and junior departments of the Sunday school they had gained an appreciation of the Bible through the stories and verses which they knew. In the primary department they had known that the Sunday school would give them each a beautiful Bible when they were promoted to the junior department; and when they had received their Bibles, they loved them. Then they had learned many facts about how the Bible has come down through the centuries to us. They had heard about men who translated it into hundreds of languages and dialects. They had also found out how to locate passages in the Bible.

"The dramatization of 'A Half Day with a Bibleman' brought a new and impressive experience to these boys and girls. They seemed to grasp, as it were, for the first time, a deeper meaning of the possession of a Bible. To become aware that many people in our own coun-



try did not own Bibles and had no knowledge of where to get them, or could not afford to buy them; and also to become aware that many of these people wanted Bibles because they could find help from reading the Bible,—made these boys and girls realize in a more vital way that the Bible is a book of significant personal worth.

"The boys and girls were told briefly about the American Bible Society and the Bibleman whom it sends forth. They were shown the picture of Mr. George Perkins, who had spent so many years as a Bibleman going from house to house, that people might have Bibles. Then they were told the story of 'A Half Day with a Bibleman.'

"After the story they talked about Mr. Perkins and about the people he visited. 'I guess

A Half Day with the Bibleman

BY GEORGE A. PERKINS

IN the distribution of Bibles (from a real missionary standpoint), there is nothing that will take the place of house-to-house work. I get a great blessing out of it, and I want you to. Go with me for one half day.

First house: "No; we don't want any Bibles."

Next house: Same answer.

Next: "Oh, mother! buy me one of these little Bibles," cries a sturdy little boy of eight years. He became the proud possessor of a small Bible.

Next: "Well, I guess I need one. I have not had a Bible in my house for sixteen years, and I confess I have been a sinful woman. Do you think God will forgive me if I repent?" A large-print Testament. A short prayer. A woman in tears and, we trust, saved.

Next: No one at home. Scrap with the dog.

Next house: The door is slammed in our face. We stop a moment for silent prayer.

Next: "I am so glad to see you. I have heard of your being in town, and I have been hoping you would come to my house. I want some Bibles for my Sunday-school class. God bless you! You are doing a great work." We straighten up a little, take a long breath, thank God, and press on.

Next house: Nothing doing.

Next: We hear footsteps slow and feeble coming to the door. "Oh, we have plenty of Bibles, but I can't read them. The print is too fine."

"How is this?"

"I can read that. What is it worth?"

"I will sell you that Bible at the cost of manufacturing; namely, one dollar and a half."

"But I have only one dollar in the house."

"This is mission work; you may have it for one dollar."

We meet a street-car conductor. "No; I have one of those Army Testaments. It is all stained with blood from a wound in France, and I wouldn't take anything for it."

Next house: "Oh, we have a Bible somewhere about the house; but I get no time to read it."

"Well, I will tell you what you ought to do; you ought to dig up that Bible and read it."

"I think I will."

Again on our way. We hear footsteps behind us. A little girl runs up all out of breath and says: "Mister, have you any more of those little Bibles? I haven't got but ten cents."

"Well, God bless you, you shall have one."

Next house: A woman sitting on the bed, holding a sick child. When asked if she will buy a Bible, she breaks out crying and says they have no money, and nothing to eat but flour. In the name of the Society we give her a Bible, and on our own account we give her a dollar.

It is now twelve o'clock. We are growing weary and hungry and stop at a wayside grocery for a bottle of milk and some crackers. The half day's work is done.

those Sunday-school pupils were glad their teacher saw the Bibleman and got them Bibles.' 'Just think of not having a Bible in the house, or of not knowing where it was!' 'Mr. Perkins prayed with that woman who said she was sinful.' 'How happy the old lady must have been to get a Bible with large type which she could read.' 'How could he give Bibles away or only take so little money for a good Bible?' 'And where did he get the money to give to the woman with the sick child?' Then more of the work of the American Bible Society was told to the boys and girls.

"When the suggestion was made by the teacher, Shall we play this story? there was an enthusiastic 'Yes.' In the spontaneous discussion they had entered into the people of the story. The teacher asked, 'How shall we do it?' Suggestions were made: they decided to have a street with imaginary houses on each side, and a chair was to designate the doorway of each house. 'And each one of us will be somebody in the story!' Immediately they began to choose whom they would be: the woman with the sick child, the streetcar conductor, etc. There weren't characters enough! Some boys and girls would be left out. The teacher asked, 'Can you think of other ways in which people might answer the Bibleman's call?'—'Some one might have just a New Testament and want a whole Bible?' 'A father might want to give a Bible to his son for a birthday present—I'll be that father!' Thus they added a few more characters. Several boys offered to be the Bibleman, but the group chose one of the oldest boys.

"The story as it was told gave only the replies of the people. What would the Bibleman do? The boys and girls talked of how he would ring the bell or knock at the door; how he would greet people; what he would say to them. The boy chosen for the Bibleman said, 'I've got to get a lot of Bibles to take with me.' He took the large department Bible for the one with the large print, a couple of small Testaments, several cloth-covered Bibles from the closet, and a number of the boys' and girls' Bibles which they were so anxious to have him use. He noticed on the table the metal case of the stereopticon lantern. 'I can use this for my satchel to carry my Bibles,' he said. Quickly he had them carefully packed in. Meanwhile the chairs had been arranged down each side of the

room, and everything was ready for the act.

"Then the teacher helped to create the atmosphere of the little village. Again she pictured Mr. Perkins packing his Bibles in the morning and setting out, wondering whom he would meet and how he might be able to help them. She portrayed him coming to the tiny isolated village, and then again told the story, including the characters the children had added.

"The boys and girls then went to their 'homes,' and the Bibleman, taking up his satchel with the strap over his shoulder, started to the 'village' and made his visits. The dramatization was entirely spontaneous, and therefore there were a number of additional things said which showed the depth of meaning of the experience to the boys and girls.

"At the close of the dramatization, one said, 'Why did they slam the door in the Bibleman's face?' Several of the boys and girls were puzzled; some said that the person didn't want to have anything to do with the Bible. 'But why not?' persisted the girl. 'I don't like having it in our story, even if they did slam the door in

his face. We could just say, 'Nothing doing,' and close the door.'

"They wanted to play the story again. Then came the thought, Why not have it for the worship service in Sunday school next Sunday? That was agreed, and plans were laid for the service. A worship center could be placed in the front of the room. This, when completed, made the Bible the central thought. On the blackboard printed in orange crayon was the verse, 'Thy word is a lamp unto my feet, and a light unto my path.' On either side of the board they fastened a picture—*Light from the Bible* by Bishop, and *Women in Church* by Libel. The department desk was placed directly in front of the blackboard, and on it were laid a large Bible opened to the verse, and a short candle in a small pottery candlestick somewhat resembling an oriental lamp.

"The group stood in silence in front of it: a deepened experience unexpressed in words. As they turned from the worship center they had created, one of the boys said, 'Let's put Mr. Perkins' picture on the bulletin board.'"

And Some Wonder Why

The colorful incidents recited here by the Secretary of the Caribbean Agency answer the question put by the title, as to the growing popularity of the Bible in Latin America

BY THE REVEREND R. R. GREGORY

"DO people really want the Bible in countries so overwhelmingly under the dominance of religions that do not distribute the Bible?" we are often asked. Let us see as we read the following incidents taken from the experiences of men and women who have cooperated with one of the smaller Agencies of the American Bible Society to help complete the unfinished task of the church—the giving of the Bible to people in their own language.

"I believe that the boys ought to have a Bible, and I have come to ask for a special grant for my private school," said Peter Noel, director of a school for poor boys in Colon, Panama. He leaves the Bible House with two dozen each of Bibles and New Testaments.



A COLPORTEUR TALKS TO ROAD WORKERS
IN PANAMA

"Many thanks for the Bibles received," writes a missionary from Costa Rica. "We wish you could have seen the man who received one of the Bibles, and you would have rejoiced as I did. His plan is to carry it in his pocket and evangelize wherever he can. Yesterday he asked me if we could not arrange a service in a home where he had introduced the gospel."

Señora Elena, on the Atlantic coast of Colombia, sold a cheap Testament to a small shopkeeper at Orihueca. He then showed her a small box hidden within a larger box and filled with one-cent Gospel portions. "For some of them I paid one cent apiece, and others were given to me free. I never thought they were of any value," he said after she had interested him in certain parts of the New Testament. She showed him that the small portions also contained the same passages she had read from the New Testament. Several weeks later, she visited this same place and learned that he had carefully distributed all the portions to his customers, telling them what the Biblewoman had told him. The small books were no longer prisoners in the box.

"You have liberty to preach the gospel as long as the peace is not disturbed," read the telegram from the President of the Republic of El Salvador to our colporteur, Don José Escamilla. Don José had been slapped and thrown into jail by a military man, because he sold the Scriptures and preached the gospel in Jutialpa, a city in one of the backward provinces of that republic. A year later two missionaries accompanied Don José to the home of a man at Jutialpa, whom he had interested in the Word and who had also been reprimanded by the priest "for the great sin he had committed in reading that book." After four days of special services, sixteen new believers were added to the church. On that trip, also, the first evangelical work was organized in the fourteenth province of El Salvador—the fruit of colportage work.

In the extreme northern part of the state of Lara, Venezuela, José Pacheco listened to a gospel message in Aguada Grande. He told his family and neighbors all about it. He cannot read, nor does he possess a book such as the evangelist reads from. Don José has a brother who can read, and a Bible was secured. Neighbors now gathered to hear this man read. When the evangelist visited again, he found fifteen

believers waiting for further instruction. There are other Bibles now in that village; but that first fifty-cent Bible bought from our colporteur, Don Diego Martinez, in 1931, though worn and underscored, is carefully treasured in a trunk and gladly shown to folks as the book that brought so much good to the community. Today Don José's brother is the principal lay member of that congregation, and in the absence of the pastor takes charge of the services at Aguada Grande.

Back of a mud hut in a Salvadorean town, was a woman doing the family washing in the shade of a large tree. She showed interest when the missionary gave her a tract. The hope of giving further instruction was short-lived; for some of her neighbors came rushing out of their houses, yelling, "Liar! Mason! Lutheran!" There was no use of further speak-



HAPPY WITH HIS BIBLE—IN COLOMBIA

ing, and the missionary started away. He had not gone more than half a block when a woman came running after him and asked for a tract and a Bible. She was asked to come to a certain place and choose the one she wanted. The following day she came. That evening she consulted with her husband, and the third day bought her first Bible.

There are other incidents which continually come to us. They all lead to the same conclusion, that here is an old book and yet so modern and with a timelessness all its own. Each year the desire for this book does not abate, nor its circulation grow less. The Bible, like the sun, warms those who stand in its presence. Do some still wonder why men and women give of their time and energy to the distribution of this book when, according to the world's standards, the work holds no financial attractions?

Retired, Untired, and Tireless

THE Reverend Arthur Marston, brother of a former District Secretary of the Society, is a true missionary. How much happier the world would be if more such men were "brightening the corners" where they are! He sent us this picture of his work in Texas, and writes:

"I thank you sincerely for sending me the BIBLE SOCIETY RECORD so faithfully. It is inspiring to read the account of the blessings the Word of God is bringing to so many people in the dark corners of the earth.

"The zeal and consecration of our colporteurs is marvelous. Of course, I cannot read the RECORD without great thanksgiving to God for the part my brother Frank had in this great work. I am also thankful that, though in a smaller way, God has given me the privilege of having some part in the work.

"The snapshot I enclose represents one of my Sunday afternoon congregations in a large ranch some twenty miles from El Paso, Texas. I have three ranch congregations, all in the open air; for there are no chapels on my circuit. I visit each of them once a month, and I give one Sunday afternoon to the county farm, where we worship in Spanish and in English.

"I specially want you to know my helper, Señor Prudencio Garcia, who is the man in the picture. He is uneducated, but a devout student of the Bible. He is exhorter, steward, and Sunday-school superintendent. He is a foreman on the ranch in a small way, having some ten men under him each day. He carries his pocket Testament always, and while the men eat their lunch, he reads the Word of God to them. He is always at it, and as a result, several men have bought Bibles and are reading them. I have had more calls for Bibles than ever before in the same length of time. And they do not want cheap Bibles; they must be flexible covers, with references and thumb indexed. Better still, they are paying for them.

"These humble people appreciate the missionary. The crowds are not large, but the interest is increasing. The organist is not seen at the portable organ, because he is also the camera man.

"Being on the retired (untired) list enables me to do this work, because these people are not



SUNDAY AFTERNOON ON THE RANCH

able to pay a pastor. I am now in my fifty-third year in the ministry, my thirty-sixth as a missionary with the Mexicans, and my seventy-third year of age.

"My health was never better; so I am happy on the way."

The Cover Picture

MR. FRANK LEDLIE MOORE is a regular visitor to the Bible House and, as far as the records indicate, is the oldest Life Member of the Society. His certificate is dated March 4, 1847, and was the gift of his grandfather, who had been a staunch supporter of the Society almost from its inception. Mr. Moore in turn has made his wife and his son Life Members. He is still active in business and is blessed with a remarkable memory. Born in New York City, he has traveled widely and has seen his nation grow up. He saw Abraham Lincoln ride down Fifth Avenue when feeling was so tense no one dared to cheer him. He has heard Moody, Spurgeon, Maurice, Tyng, Beecher, and Jenny Lind, and, best of all, he enriches his life by reading the Bible daily.



A LETTER TO PONDER OVER

A long-time friend of the Society writes:

I am enclosing my contribution of one dollar which I have been sending for a good many years. I am eighty-six years old, and this is my only way of doing missionary work. I am glad I can yet help a little, and will not forget to send something as long as I am here and have the means. It was His last request or command: "Go ye into all the world, etc." That is surely what the Bible Society is heeding.

There are approximately 245,000 churches in the United States. Their average membership is about 250 members. If one percent of those members should do as this friend does,—send one dollar a year to the American Bible Society as a token of appreciation of what the Bible has meant to them and to the world,—it would mean an income of \$612,500 from individuals who last year gave us \$105,000. This would enable the Society to reach much farther in its response to the cry of the world for the Word of God.

If each RECORD reader would speak to one friend, and that friend were to send us one dollar, the Society could enlarge its work to the extent of over \$20,000. Won't you do your part to pass the word along?

A Specific, Immediate Need

\$5,000 to make up the difference between the cost of publication and the price for which we sell our English 5-cent New Testament.

This is the book, by the way, which the Society distributes without charge in large quantities each year to boys in the C.C.C. camps.

A Man of God among the Moslems

As the Society makes its plans to establish the headquarters of its Levant Agency in Beirut, Syria, there come these glimpses of the life of a resident of that city, a converted Moslem soldier. He has something of the zeal and spirit of the great Apostle who once trod those same Syrian trails

BY REVEREND PAUL ERDMAN



JALAL AMONG LONG-TERM PRISONERS
IN LEBANON

JALAL KALOUBEC was not only a Moslem, he was also a bad man. Then he came under various influences that were Christian. The example and the kindness of a Danish lady missionary influenced him profoundly. Later he fell in love with a young Armenian girl in Syria. She cared for him even in the days of his drunkenness and sin. When he first

came to Christ, she would not marry him. But he stood the test. They were eventually married, and their present home in Beirut is a place of prayer and radiant gospel light.

Jalal today is a fearless and faithful witness. He has suffered persecutions and blows. Now and again he is taken up by the police, who arrest him on technicalities. He makes such occasions opportunities to testify, and has thus won many friends among the officials. Not infrequently he has been invited into their homes, where they hear more about Christ.

A large part of Jalal's time is spent in making tours through the country, especially in parts where he had lived and served as a gendarme in past years, or where since becoming a Christian he has made new friends. Everywhere he goes he gives or sells Scriptures or other literature.

During 1936 Jalal distributed free or sold 221 Bibles and 2,700 portions of the Scripture. He also distributed other books and tracts which tell of Christ.

Jalal is the friend of prisoners. On his tour last fall he wanted to visit the prison in Tripoli, and as usual he went first to call on the commander of the gendarmery, Salim Beg, now his good friend. On entering he saw that the head of the B'teddin State Prison was present. This man had tried to prevent his visiting that prison in the summer, and he turned and said to Jalal, "Well, you have followed me here; do you want to visit the Tripoli Prison too?" Salim Beg immediately greeted him very kindly, and said to him, "Go, visit the prisoners and lead as many of them to repentance as you can. We are glad to have you come." It was at a time of strikes and demonstrations, and he added, "What do you think of this situation?" Jalal replied that there was no hope of real peace until Moslem and Christian both repent before God. Perhaps the Moslem needs it most,

because he does not have the gospel; but, on the other hand, the Christian has the greater responsibility, because he does have it. Salim Beg, who is a Greek Christian, said, "Have I not repented?" Jalal replied, "That I cannot answer for. I do not know your inner life."

Jalal occasionally meets some of the prisoners after their release, and he always finds them grateful and friendly and ready to hear more. Last summer, in visiting Baruk, high up in the Lebanon, he entered a Druze home and found a group of neighbors gathered, as it turned out, to greet a returned prisoner who had served out his sentence. The man immediately recognized Jalal and told the assembled group about him; and the way was opened wide for another telling testimony to what the Saviour had done for him.

Another prisoner was a chauffeur. A few months later he picked Jalal up as he was walking to a village, and took him some distance in his truck and refused any pay, saying, "I want to serve you in any way I can."

Still another was an Egyptian Moslem, who was much interested. It appeared that he had heard in Cairo the Reverend Markus Abd-ul-Messih, a converted Moslem preacher. He said to Jalal, "You preachers are the true people of peace."

A money changer in Beirut, who came to know Jalal, always greets him when he passes, with a most respectful Oriental salute, because, as he said to him, "You preachers, it is your work that builds up."

Jalal has many contacts with persons of high rank. In Safita he found that the governor, a Greek Christian to whom he had sold an Arabic Bible on a previous visit, was greatly enjoying it and had it with him in his office. This official urged him to stay there and work for a few days.

The head of the gendarmery in that district is a Circassian and, as it turned out, a relative of Judge Salah ad-Din in Aleppo, who is translating the Gospels into Circassian. He is another one of the friends Jalal has made. He referred to the visit of Jalal with several others to that region some months before, and said, "We thank you for the wisdom and carefulness you showed in your work in those villages, so that you caused no trouble, but won the kind feelings of the people. Go now and work among them again, and we will help you all we can."

In Dreikish, subcenter of that district, the postmaster overheard Jalal telephoning, and saw that he was speaking as a Christian preacher, though he recognized his name as a distinctively Moslem name. So he asked him how he became a Christian. Upon hearing Jalal's story, he said almost with tears, "Here I am born a Christian, but I have not been an active one in any way like that. . . . I rejoice on thus knowing you, and I congratulate you for what you have become." And thus another warm and helpful friend was made, and another life influenced.

In Aleppo, while waiting in a photographer's shop for some one, he sat with his book bag in his lap, and noticed two veiled young women reading the verse inscribed on it, "Repent and believe." One of them spoke up, "Are you a preacher?" She said she had been in a school in Palestine, and asked if he had a New Testament. Jalal asked her, "Why?" She replied, "Because I love it." She then bought one. Her companion, referring to the rest of the verse, said, "How does Jesus Christ save?" Immediately the first young woman said, "This needs much explanation and discussion; buy a New Testament and read it for yourself, and I will explain it: then you will know." So her companion bought one, and they had some further conversation before they departed. Months later Jalal, most unexpectedly, found this young woman summering with her family in a Lebanon mountain village, and learned that she keeps her New Testament with her and reads it secretly night and morning, hiding it in her pillow from fear of her family.

Not infrequently Jalal finds those who have already had some such contacts either through some one's words or through a book or tract. Let us not belittle the chance giving of a tract or Gospel—the sowing of the seed by the wayside. It is for us to be faithful in the plowing and the sowing and the watering, "for it is God who gives the increase."

We rejoice in these greater opportunities among Moslems. We find a new readiness and frequently an eagerness on the part of increasing numbers of educated Moslems—officials and even sheikhs—to obtain Bibles and books about Jesus Christ. In the spring, making a feast call with Jalal on one of his friends, an official in the finance department, we met a sheikh from the Department of Awkaf

(Religious Foundations) in Damascus. An unexpected and very friendly religious conversation took place, which resulted in the exchange of several visits between Jalal and this sheikh on following days, and his finally bringing two other Damascus sheikhs also to call—all three desiring and receiving Bibles, for which a return "gift" was made in money. This is just a sample of the way in which doors are constantly opening, and we believe His promise, "My word shall not return unto me void."

Last summer, in a Lebanon village, Jalal made a new friend, a Metwali (Shiite Moslem). He has been reading the Bible given him in the summer, and came to Beirut especially to visit Jalal, and said to him, "My heart is not at rest. I want to know the truth about Jesus." That very same day the report of one of the Bible Society colporteurs, zealous in work among Moslems, came to my desk with a very similar story. In a recent visit to Homs by this colporteur a leading sheikh, in whose home he had visited a number of times before, met him on the street and invited him in; he then revealed to him that he was burdened and disturbed in mind; for, however much he increased his works and prayers and fastings, he said, "Peace does not come to my heart." Then, taking his Bible, he said with deep emotion, "What shall I do, O my brother, that I may be saved and be at rest from my burden?" The reply was that of St. Paul to the jailer. May it bear similar fruit, is our prayer. It does seem that God's Spirit is working in many hearts.

Holding On at Shanghai



MR. TODNEM in Shanghai, in the absence of Secretary Lacy and his family on furlough. It is apparent that serious interruption of the work is taking place. In all the war areas the movement of colporteurs, missionaries, and

READERS of the RECORD will want some word about the work of the Bible Society in China under the present distressing conditions. News comes to headquarters by letter and radiogram from Mr. Lawrence Todnem, Assistant Secretary

other workers in distributing Scriptures must cease. In other areas work will be carried on steadily so long as supplies of Scriptures are available. But the principal point of production has been Shanghai. The establishment in which printing has recently been done, is in a bombed and burned part of the city, and may be even now destroyed. It will be difficult to find a city in which the Scriptures can be printed, and successfully shipped to undisturbed sections of China.

With providential foresight the China Agency had stocked up all the subagencies, except Chungking, with supplies of Scriptures for several months. At Chungking building operations are going on, but supplies can be secured from other offices.

In Shanghai the Society's offices are in the International Settlement near the junction of the Whangpoo River and Soochow Creek, and about a city block distant from either. Of the bombs which fell in the Settlement in mid-August killing many people, some struck about three blocks north, and others about as far south, of the offices. The families of Chinese members of the staff have all had to leave their homes, which were in the areas badly shelled. Mrs. Todnem has gone to Manila. Some one on the staff visits the Bible House and the offices once each day; but most of the time the staff stay in the less threatened sections of the French Concession. Plates and matrices for printing have been moved to places of comparative safety.

Friends of the cause will hold the China staff of the Society in their thought and prayer in these dangerous conditions, and will be concerned that the work go on as fully as possible. The permeation of the life of the Far East with the Scriptures will be necessary both to heal the ravages of war in human hearts and, in days to come, to make for friendship and good will.

September 17—A "clipper mail" letter has just come dated September 1 in which Mr. Todnem writes, "The situation is easing some here around Shanghai . . . mails are moving, but slowly . . . we are in touch with every sub-agency, except Kalgan, by mail or telegraph. Parcels are received . . . so we have filled some orders that trickled through. The nation has now somewhat adjusted itself to the shock."

BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider
Distribution of the Holy
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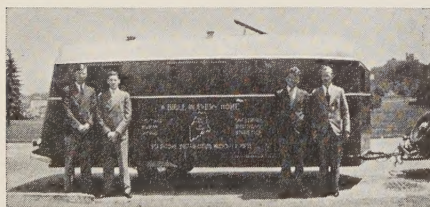
Editors: THE SECRETARIES

Address correspondence to Francis
Carr Stifler, Editorial Secretary,
Bible House, New York



VOL. 82 OCTOBER 1937 No. 8

THE Bible Society of Maine has been diligently pursuing its high purpose for one hundred and twenty-eight years, and cooperates heartily with the American Bible Society. The continuous visitation of every home in the state goes on year in and year out. During 1936, forty-seven towns and cities were completely canvassed, and 11,861 families visited. Of these, 208 families were found to be without any portion of the Scriptures, and each was supplied. The total distribution in the state for the



THE BIBLE TRAILER IN MAINE

year was 12,823 volumes. Because of ever-increasing travel costs, the Maine Society has recently purchased the trailer pictured here. It is expected that this new equipment will keep down costs and increase distribution.

• • •

THREE letters from Ohio, California, and Texas respec-

tively came in recent mails, all from donors to the Society's work:

Will you please see that my invaluable RECORD comes regularly to my address? Only the May 1937 copy has been received this year. How can I intercede if ignorant?

• • •

Thank you for the BIBLE SOCIETY RECORD, a fine magazine in its improved form, and its information of the work of the Society throughout the world.

• • •

We thank you for sending us the September 1937 issue of the BIBLE SOCIETY RECORD. It thrilled our hearts to know many people are anxious to get the Word of God and the light pointing the way to a better life.

• • •

BEGINNING October 1, the Western District will be called Rocky Mountain District, with no change in territory or location of headquarters.

• • •

September Meeting of the Board

THE fifth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-second year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, September 2, 1937, President John T. Manson in the chair.

Devotional exercises were conducted by Recording Secretary Stifler.

The minutes of the fourth stated meeting of the Board were approved.

Mr. Harry Hodges, being present for the first time, was introduced to the Board.

No meetings of standing committees had been held during the month.

The following memorial minute on Mr. William Phillips Hall was adopted:

William Phillips Hall

Mr. William Phillips Hall, who died at the Masonic Hospital, Wall-

ingford, Connecticut, on August 14, in his seventy-fourth year, had been a Vice President of the American Bible Society since 1922. He was a pioneer in the development of the automatic block signal system which has contributed to the safety of railway travel, and was for many years president of the Hall Signal Company. A man of deep religious experience himself, he was a lay evangelist whose appeals were instrumental in bringing many to the Christian way of life. He was a leader in whatever he undertook, and was useful as an executive in numerous social, civic, and religious organizations, both local and national. His official relationships included the presidency of the American Tract Society, honorary chairmanship of the board of the Biblical Seminary of New York, presidency of the Bible League of North America, and trustee of the John Street Memorial Methodist Episcopal Church. In 1900 he originated the Twentieth Century National Gospel Campaign, and under its auspices and in association with the late Theodore Henderson conducted evangelistic campaigns in halls and theatres in many cities. He found time to write five volumes, in which he gave expression to his religious views and the results of his close study of the Scriptures.

The American Bible Society, through this Board, expresses its high esteem of the character and services of this devout Bible student, and earnest and able follower of Jesus Christ, and directs that this memorial minute be inscribed in its permanent records and that a copy be sent to the family of Mr. Hall, with the assurance of our personal sympathy.

The establishment of the headquarters of the reorganized Levant Agency in Beirut, Syria, was approved.

Secretary North reported on the present situation in Shanghai as it affected the Bible Societies, and stated that every possible precaution had been taken to safeguard the Society's staff and properties.

Copies of the One Hundred and Twenty-first Annual Report and of the new edition of the leaflet "Facts and Figures" were presented.

The meeting was adjourned.

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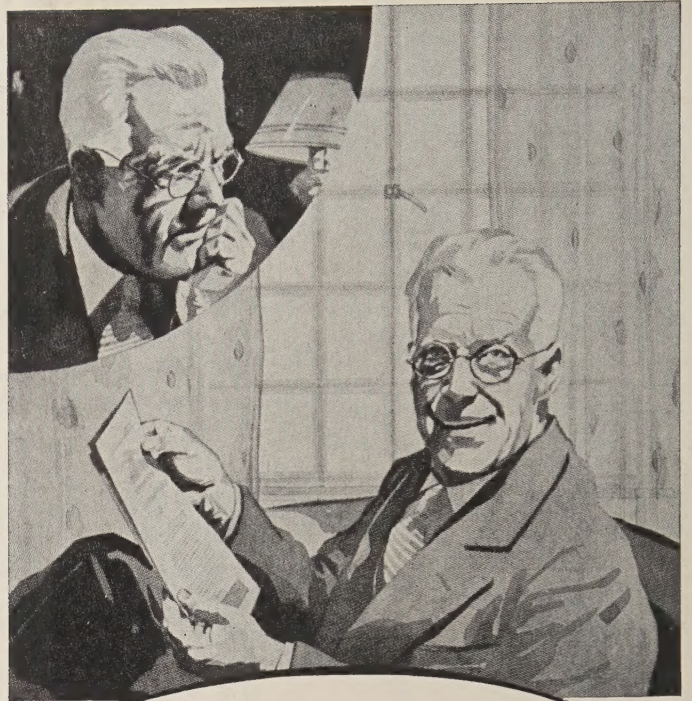
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